The Western Conference Unitarian

SEPTEMBER 1910

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 175 Dearborn St. - - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd,. N. E.

DAYTON—First Unitarian Church. Services at 3 P. M. in auditorium of the Young Woman's League.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2 P. M.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M.

CHICAGO—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

(*Continued on third page of cover.*)

The

Western Conference Unitarian

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With this issue our Conference paper assumes the name proposed at the beginning of the year, the change having been postponed for prudential reasons connected with the postal regulations. "The Western Conference Unitarian" is a truly descriptive term. Our Conference and our paper fly the Unitarian flag. We are parts of a historic movement, wider than the limits of our district, with its characteristic attitude of mind. Yet our field is frankly limited to the thirteen states watered by the Ohio, Missouri and Upper Mississippi rivers. We shall not aspire to speak to the whole denomination, but to speak to, and for the churches which constitute the Western Unitarian Conference.

For two months past most of our churches have been closed, though a larger number than usual have been open a part, at least, of that time. As usual, the Chicago office has been open all summer, though with shortened hours. It has been a season of personal conferences with individual ministers and of maturing plans for the fall and winter, the latter necessitating a somewhat voluminous correspondence.

Some strictly summer activities are to be noted. Successful Sunday School Teachers' Institutes were conducted at Meadville, Pa., and at the Isles of Shoals, off Portsmouth, N. H.; the Summer School of Theology at Cambridge, Mass., was devoted to "The Parish Minister" and dealt with the minister as preacher and leader of public worship and in his relations to his parish and to the community; Unitarian Headquarters were supported at Chautauqua, N. Y., and the Lithia Springs Chautauqua again resumed its sessions; last, but not least, America sent a goodly delegation to attend the International Council meetings at Berlin, Germany, the Western Conference alone being represented by some twenty delegates.

During the summer the dates of the State Conference meetings in our district were arranged. Rev. Lewis G. Wilson, Secretary of the A. U. A. and Rev. Ernest C. Smith, Secretary of the W. U. C., will together attend upon all these Conference meetings. The schedule of dates and places is as follows:

Michigan Conference at Detroit. Tuesday and Wednesday, Oct. 4th and 5th.

Illinois Conference at Geneseo. Wednesday, Thursday and Friday, Oct. 5th, 6th, and 7th.

Minnesota Conference at St. Cloud. Tuesday and Wednesday, Oct. 11th and 12th.

Iowa Conference at Davenport. Thursday and Friday, Oct. 13th and 14th.

Missouri Valley Conference at Wichita. Tuesday and Wednesday, Oct. 18th and 19th.

This being our first issue since the Annual Meeting of the American Unitarian Association it is fitting to report to our readers significant action by that body on several matters.

The special committee on Life Membership recommended that no action be taken. This recommendation was accepted and adopted without discussion. This ends, at least for some time to come, the effort to broaden the organization of the Association and to make it more strictly representative of the churches. Mr. Geo. H. Ellis in presenting the report of the committee pointed out that the National Conference was specifically organized "to discuss denominational matters and to guide denominational policies" and that the the Association had, as a matter of fact, carried out the suggestions of the National Conference to the extent of its ability. Certainly effective work has been done under the existing order and the burden of proof rested upon us who desired to make the Association more thoroughly representative. We loyally accept the decision. Yet we may be permitted still to hold the conviction that thus to divorce the power of the purse from the power of legislation is not quite democratic and is far from the ideal, even if it be the best obtainable in view of our denominational history.

The really vital discussion of the meetings centered upon the proper attitude of our free churches towards social reform. Some aspect of this burning question came before every session of the week. There were certain real differences of conviction on the part of delegates, but even more in evidence was a constitutional difference of temperament which compelled different methods of working for the same great end. The resolutions offered by the League for Social Service or by individual members of the League were both, with some slight amendment, adopted.

One calls for the appointment by the President of the A. U. A. of fraternal delegates to the conferences or congresses of some eighteen national or international organizations working either for social betterment or social justice. These range from the American Peace Society and the National Conference of Charities and Corrections to the American Federation of Labor.

The other calls for a committee of fifteen, "to be known as the *Unitarian Commission on the Church and the Social Question*, which Commission shall be charged with the task of defining specifically the contributions which the churches both individually and in their collective capacity can and should make to the work of social progress and reform."

President Eliot has secured the services of the following gentlemen for this Commission:

Hon. Horace Davis of San Francisco, Cal., president of the Unitarian National Conference, president of the Sperry Flour Co., former member of Congress; Rev. Francis G. Peabody of Cambridge, Mass., professor in Harvard University and head of the department of Social Ethics; Hon. Thomas M. Osborne of Auburn, N. Y., formerly Mayor of Auburn, and member of the New York Public Service Commission, president of the George Junior Republic, etc.; Hon. Reuben E. Walker of Concord, N. H., Justice of the Supreme Court of New Hampshire; Hayes Robbins of Orange Grove, Fla., formerly secretary of the Civic Federation; Rev. Grover G. Mills of Watertown, Mass., minister of the First Parish, mover of the Resolution under which the Commission is appointed; Hon. Chester Rowell of Fresno, Cal., mayor, editor, writer on Social Questions, regent of the University of California; Alexander Johnson of Fort Wayne, Ind., secretary of the National Conference of Charities and Corrections; Edwin D. Mead of Boston, Mass., publicist, editor, reformer; Dr. John Graham Brooks of Cambridge, Mass., writer and lecturer on Social Questions; William H. Sayward of Dorchester, Mass., secretary of the Master Builders' Association; Prof. Wil-

liam H. Carruth of Lawrence, Kan., professor in the University of Kansas, president of the League of Unitarian Layman; Prof. George H. Glover of Fort Collins, Col., professor in the Agricultural College of Colorado; Henry Abrahams, of Boston, Mass., secretary of the Cigar Makers' Union, No. 37; Frederick Almy of Buffalo, N. Y., secretary of the Charity Organization Society.

In previous issues we have given space to the aftermath of the Cherry Mine disaster, because certain broad principles were involved and because a wise solution of the specific problems which had to be faced would go far, in the present state of public opinion, to create precedents of great value. A pamphlet, reprinted from the Forensic Quarterly, entitled "An Epoch-Making Settlement Between Labor and Capital" has just come into our hands.

It is fascinating reading, full of human interest. It gives the significant fact that an agreement was reached without litigation between the United Mine Workers, representing the widows and orphans at Cherry, and the Officers of the St. Paul Coal Company and the C. M. & St. P. R. R., under which said companies pay a total of $500,000.00 in settlement of all claims arising out of the disaster. But it does more than this. It tells how a clear-headed, warm-hearted outsider, Mr. J. E. Williams of Streator, Ill., recognizing the possible misery to both sides if a legal contest were entered into, made himself the mediator between the two parties.

He found that the Coal Company was capitalized at $350,000 and that the C. M. & St. P. R. R., a $400,000,000 corporation which owned the stock, had no legal liability beyond the resources of the coal company. Supposing a favorable judgment for the claimants and the sale of the mine at full value the total available for the claimants after expenses of rescue and legal expenses would hardly exceed $100,000, while expert estimates of the sum necessary to carry the families until self-support was possible was $500,000. To secure this $500,000 was the aim of this mediator and to secure it, not by any outward compulsion, but by showing that it was a just, if not a legal obligation. First, the claimants had to be educated and united on a plan, then the company had to be persuaded.

Another great personality appears in the pamphlet, that of A. J. Earling, President of the C. M. & St. P. R. R. Corporations may have no souls, but this officer of a great corporation had a warm heart and an active conscience, feeling his responsibility not only to the stockholders, but also to the employees. Early in the negotiations he said "We recognize a moral responsibility." Later he wrote "No corporation worthy of receiving from the state the right to transact its business could have closed its treasury in the presence of hunger and destitution simply because no legal responsibility rested upon it to furnish food and clothes. At such an hour as that the question of legal rights and duties becomes insignificant as compared with the impelling call of humanity, and corporations are as human as the men who compose them." The practical difficulty was to "transmute a moral responsibility into its financial equivalent." The measure of this financial equivalent was finally found in the "Workman's Compensation Act," passed by the British Parliament in 1906. The principle is that in case of accidental death the payment shall equal three years earnings. There are two classes of beneficiaries. Widows or others having no dependents receive from $300 to $500 in a lump sum. Widows with one child receive $20.00 a month, with $5.00 for each additional child until the monthly payment is $40.00 It will be possible to continue these payments until one or more children reach the wage earning age.

Surely a worthy precedent has been established and a step taken toward the Brotherhood of Man. Send to the University Press at the University of the South, Sewanee, Tenn., and secure a copy of the pamphlet.

Address Given at the Annual Meeting of W. U. C.

HON. MORTON D. HULL.

In response to the welcome greetings of this hour, let me, without waiting for the formal action of this conference, in its behalf thank the members of the Third Unitarian Church for their cordial hospitality. To the friends whom I have not seen for two years let me also express my own personal satisfaction at this meeting.

There is dignity and honor in the position of presiding over a Unitarian gathering—even though it have the limitation implied in the name of a *Western* Conference. For you will remember that delightful suggestion of Mr. Crothers that the West is only that place where men cease thinking about the day before yesterday and turn their thoughts to the day after tomorrow. In this issue let me hope that we may always be Western, always taking a hopeful forward outlook, never satisfied with the day before yesterday as expressed in the codified forms and articles and creeds, never satisfied with the day before yesterday as expressed in a complacent satisfaction with an established order of things, but realizing that the world is a changing order always looking forward and never backward. It has been the glory of the Unitarian Church that in this sense it has been Western. It has been the glory of the Unitarian fellowship that in this sense it has always been a pioneer. Long may it so continue. But the spirit of the pioneer, whether in the geographical, intellectual or religious frontier has always been the spirit of individualism. We would not be Unitarians if we were not individualists, and I had almost said we would not be individualists if we were not Unitarians. Individualistic in its character, and therefore lacking in organization, as the Unitarian movement has always been, it has shared another quality of the pioneer, the spirit of enduring optimism with which it looks at life, not as a product of bare materials to be saved by external intervention, but as capable of saving itself. It has gone forth in the brave and optimistic spirit of Paul to prove all things—while holding fast, it is hoped, to that which is good. But in the effort to follow Paul's voice one is tempted to inquire, to how much it has held fast. We have no recognized creed as the product of its proving. Each church may have and many churches do have some simple statement of faith. In some you will find the statement that

"We believe in the Fatherhood of God and the Brotherhood of Man, Salvation by Character," etc. In the church where I attend services we use this statement of faith, alternating it with a statement which includes the recital that "We believe in the growth of the Kingdom of God on Earth and that our loyalty to truth, to righteousness and to our fellowman is the measure of our desire for its coming."

After serving several years in a State Legislature I may be allowed to pause long enough to say that at times the coming of the Kingdom on earth has seemed to me very remote. May I be allowed to suggest that probably to many others who see like, Mark Antony of old, "the evil that men do lives after them, the good is oft interred with their bones," the Fatherhood of God and the Brotherhood of Man seem equally remote. Men crave for something nearer, more certain and more of today. And yet I am prone to believe that the inability of Unitarians to come to a more definite statement of faith is born of the wisdom which realizes that the letter killeth but the spirit giveth life.

As a body we Unitarians are reluctant to talk about our inner life. We are reluctant to put it into formula and print. We may all have dreams of a better personal and natural life. Yet we hesitate to talk about them. Our dreams are our sacred things. We

have been taught to believe that to do things is better than to profess them, that our life is our best expression of our faith, that in the language of James Russell Lowell, "they love truth best who to themselves are true, and what they dare to dream of dare to do."

This is as it should be, and there is no just ground for the charge of insincerity if we do not always live up to our best dreams. Now amid all the discussion that has taken place and without profit as to the function of the church, I submit as a layman's view it is to keep dreams alive. There is no other agency on earth to do it.

Remembering this let us, as a Western Conference, as an aggregation of individualists, if you will, go bravely on pursuing the mirage-like dream of the pioneer of the fatherhood of God and brotherhood of Man. If the letter killeth let us be sure we have this spirit dream for on it alone rest the sure foundations, not of a kingdom of the blessed in a life hereafter, but now and here, in this our own broad country, of a government, of the people, by the people, and for the people.

On Enjoying Oneself

W. HAMILTON PULSFORD.

Schopenhauer suggests that the phrase which one often hears referred to as incorrect, "enjoying oneself," really and, as it were, by accident, goes to the heart of the matter. You cannot enjoy anything else. Everything which you enjoy is simply the awakening of *you*. There is no joy in the thing itself. Joy is due to something which lies in your own heart.

Now it is interesting to note that, in the fourth gospel, Jesus is represented as saying that his mission is to enable you to enjoy yourself. It is for the attaining of that sense of value and delight in life that he brings to men the good news that the God in their hearts may be king; or, to phrase it in another way, that it lies with men to have a glad God at the heart of their life.

We must never forget that the kingdom of God, was the very center and essence of his teaching. It is often unreal to us in its old phrasing. It has actually, even in the New Testament, been turned over into the phrase, "the kingdom of heaven"; and when we talk about the kingdom of heaven we usually leave out "kingdom" and think only of "heaven", and of heaven as a place. Now, Jesus never talked about "heaven" but he did talk about the kingdom of God. He told men that the kingdom of God was not a place, not an external thing. It does not come with observation. You cannot say "Here it is" or "There it is". The kingdom of God is the inward condition of discovering what it means to let the wealth and sweep of the infinite life come to its own in your heart. He went about declaring this as good news. Religion is not keeping commandments; nor being good in the external sense; nor in fulfilling any set of regulations. It is this and this only, that within your own heart there is a faculty of joy, the faculty of rejoicing in that you are becoming alive. He went round trying to waken men into life.

You remember when the young lawyer came to him and said, "Master, what shall I do to inherit eternal life," that Jesus was not in the least degree interested in eternal life and did not say a single word about it; but gave him a story of a man who was happy, magnificently happy, in the wealth of generous-hearted kindliness. Then he said, "If you were only like that you would *live*." Living is what he is thinking about; being able to learn the art of rejoicing in life, able to get rid of thinking of yourself as a mere machine or a slave and feel yourself as that through which life is waiting, if you give it the chance, to come to expression.

Do you notice in Jesus' teaching how

natural this is? He has no panacea. He says, quite modestly, that he does not know how it comes. It is like birth. It is just *you* coming to live. Being born of the spirit the fourth gospel calls it, and says, "The wind bloweth where it listeth and thou hearest the sound thereof, but knowest not whence it cometh or whither it goeth." Jesus had no cut and dried rule or scheme. Just imagine Him with a "plan of salvation!" He went about doing good and telling men what a splendid thing it was to let the king in their hearts waken and rule, to let the faculty of joy in them come of itself, to learn to think less about getting and spending and more about being. In every one of you there is the chance to be, to live, to love, to wonder, to fight, to conquer, to fail, to take life with glee because what life means to you is that, whatever circumstances come, you are through them to discover yourself and be. That is the kingdom of God. It is like seed which a man cast on the earth, and he slept and rose night and day, and the seed sprang up of itself, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, then the full corn in the ear. He says life is part of a great, wonderful, natural process. It is waiting to climb in you, to discover itself to you as your faculty of enjoying yourself, enjoying manhood, life, capacity, delight, the glory of coming to be.

You start as a little animal when you are born. Some of you were savages when you were boys. I am sorry for the boy who wasn't a savage once. But you are to leave the savage behind, and with it the idea that you can make yourself happy by getting things. If you are wise, you are to win happiness by being braver than you were, quieter than you were, larger of heart than you were, more at ease in the world, more keenly responsive to all the splendid wealth of challenge and stimulus which everywhere is beating upon you only that you may know the eager delight and strength, the sheer, unadulterated joy of living for the stir of life within you. Letting life be king is letting God be king.

Faith is the first step towards it. If you know anything about faith, you cannot talk about a confession of faith as found in the creeds; you cannot think that faith has anything to do with men's unanimously saying that whoso doth not thus think of the Trinity shall without doubt perish everlastingly, or that kind of thing. That is not faith; that is only farce. Faith is the stirring within a man, at first dimly, of the idea that these things I am talking about really belong to him. That which "saved", I am using the old phrase, Matthew, the taxgatherer, was not that he accepted a new definition of the deity and of the means whereby he should get to heaven when he died. It was that there awoke in him a new joy of life.

Now, in spite of everything to the contrary, that is our real concern. We are to wrest the power of enjoying ourselves even out of the things which we most lament. It sounds a paradox to say that you enjoy calamity or misfortune, but it is no paradox that through calamity or misfortune you may enjoy your *self*, the awakening within you, if it were nothing else, of the power of discovering that you are not the person that these things can destroy. *You* are through them to become serener, deeper, stronger, one who has lived more, who has seen that life is not only sunshine and laughter, but battle and defeat and failure. Even there, comes the sense in your own soul that you are no puppet, but that you are a man, trained through these very things to a new joy of manhood. Calamity cannot down nor adversity break it. Sorrow cannot make it bitter, nor the evil of the world make it sneer. You can enjoy your *self* even through these things if your heart is set on seeking first of all that the God in you shall come to its own and be king. Then it is worth while to have lived. Then you begin to understand, as through the years you get a grip on its fundamental truth, what Jesus meant when he said that to find the kingdom of God is like

the man who finding a treasure hid in a field, tells no one, but runs and, for the joy that he hath, selleth all and buyeth that field.

Life is a puzzle, a problem. It beats many men, breaks others, makes others again bitter in heart, and worst of all, reduces itself for many to Mantalini's definition of a "demd demnition grind" or, "just one dam thing after another," to take a modern phrasing of it. It ought not to be so. True it is that neither I nor anybody else can make it easy for you. No man who is not a fool dare promise you success, wealth, good fortune, the sunshine and laughter just over the page which is the mirage that so many men follow, too long. But I believe the good news which was the essential revelation which Jesus found in his own heart is demonstrably true. If you will, you may learn to enjoy your *self*, enjoy discovering the greatness, the power, the strength, the gladness, the ability to respond to all kinds of environment, which alone gives you claim to regard yourself as a man. You may *live* instead of existing. You may *be* instead of banking everything on what you have. You may learn day by day to greet what comes with a cheer, because whatever comes is to give some side of you a chance to grow and expand to fuller delight. The joy is yours, not of being glad with the silly laughter of the fool, like the crackling of thorns under a pot, but of meeting life like a man. You find there a philosophy of life which works.

This is not a happy world even as regards its outer conditions; it is not yet a well arranged world; it is a damnably bad world from some points of view; but it is a world which, taking it just as it stands, is fitted to give you the joy of life. It is your opportunity of enjoying your *self*, sending you down into the valley of humiliation to no other end, facing you up against things which threaten to break your heart, making the road steep and clouding it in shadow only that you may find out how strong you are and how surely light comes to those who seek it, tempting you to believe that there is nothing matters but life's quality. What has your life been? Success and money and "a good time"? Sometimes that is hell. Sometimes it means having missed all that is most worth while. You pity a man because he has had such a hard lot. He was never appreciated; he was unsuccessful; he lost his friends; people didn't believe in him; perhaps he was crucified on a hill outside the city. Yet it is just such an one who says, "I am telling you about this real life that my joy, the joy of having lived, may be in you and that your joy may be made full."

Through all that comes you may learn to enjoy your *self*, your strength, your patience, your courage, your ability "to endure and be withstood; and still to battle and perish for a dream of good," your power to look back on the road, whatever it was, at the end and say, It has been great. I have lived. I have found what it meant to believe in myself and so to come to mine own. I have learned to rejoice in my *self*. In "the reddest hell of the fight," and on the mountain top where the vision thrilled me with the laughter and the glee of God, I have but come to the joy of really living, which is part of the inmost nature of my very soul.

The Issues of Restlessness

F. M. BENNETT, LAWRENCE, KANSAS.

The perpetual restlessness of the human soul is its redeemer. It is this which continually brings the soul into relations with the great spiritual forces. Divine discontent is the source of salvation of the soul. Augustine exclaimed "Thou hast made us for Thyself and the soul is restless till it rests in Thee." It is this restlessness which compels richness of life through all its experiences. If the soul will not rise to meet with God of its own motion, God will compel him

to give heed. If a man will not obey the laws of life and the behests of his social nature, if he will not strive to comprehend deity, his very failure and falling will bring him into the presence of divinity.

It has been said that sin is failure to strive for ideals. Then virtue is a willingness to be drawn and guided by them. Peace in life comes through accepting life's responsibilities and learning its lessons. It comes only as we try to interpret life from the point of view of the highest.

This is essentially a religious world, Intimacy with it is impossible for every soul. It must be religiously interpreted or not really interpreted. Fortunate is he who, through the fires of experiences, through the burning of the bush of life, has come to know the importance and the reality of the soul and God. Fortunate is he who through continual renewal of life in his experiences, is willing and able to trust the great ideals. Fortunate is he who finds God through living close to those ideals. He shall live in the realm of eternal values. He shall fill his place and do his work and shall use the world as a means for perfection of character. He shall bring his life into accord with the divine life. To him shall be given something of the glory of life's divine fulfillment.

Running Comment

JOHNSON BRIGHAM.

Twenty-Three Hundred Years Ago and Now.

I have with me, for summer reading, Jebb's out-of-print translation of "The Characters of Theophrastus", a little book written, as the scholarly translator thinks, about three hundred years before Christ. Theophrastus' thirty brief sketches, as pictures of Athenian society in the time of Alexander, read hastily, and in the light of today, are extremely simple and childlike: but, on second reading, their value as satire on the social life of the period becomes strikingly apparent. Professor Jebb's notes include many interesting and suggestive quotations from Greek authors illustrating Theophrastus' meaning.

One of these quotations—from Alciphro's Letters—relates the bitter experience of a farmer with his city banker. The money-lender is pictured as smiling softly on the borrower, professing a keen desire to do him service. "But when, the time having come, he demanded back principal and interest without allowing one day's grace, I recognized my old friend—whom I remembered sitting at the Diomeian gate—the possessor of the crooked stick, the enemy of all men, 'Chrumes of Phyle.'" The farmer sells his wife's necklace, pays the usurer, and vows 'never again to go to one of the city money lenders, though he should be worn to a shadow with hunger'"

The translator commends Theophrastus' opinion of men who neglect to provide for their parents, but notes this significant exception, embodied in the laws of Solon: "No son should be compelled to maintain a father who failed to have him taught some trade."

Another quotation is from Lucian's "Auction of Careers," in which the Stoic Chrysippus comes to the defense of the usurer as the only wise man, in that, "he will not take simple interest merely, like the rest of the world, but fresh interest upon that!"

In these days of the government of cities by commission, with fixed and definite responsibility placed upon one man as head of a department—and he accountable to his two or four associates and finally to the public—we who rejoice in the change from oligarchy—and its consequent demagogy, with no clearly defined responsibility anywhere, can enter into the mood of Odysseus who is quoted as urging the Greeks to hear their chiefs in counsel. "But when he saw a demagog making a noise, him

would he strike with his staff and loudly upbraid: "Friend, sit quiet. Assuredly we cannot all be Kings here, we Greeks. No good comes of manifold rule.' "

The wealthy oligarch is described as bribing that he may get power, and the impecunious democrat, as seeking power that he may get bribes.

The almost opprobrious term "watchdog of the people" with its modern synonym, "watch-dog of the treasury," is found to be of very ancient coinage. Theophrastus pictures said watchdog as a defendant in court whose champion would cover up his rascality by applying to him the question-begging phrase. Jebb compares Theophrastus' picture with one attributed to Demosthenes, in which the "watchdog of the people" is described as one that "will not bite those whom he takes for wolves, but will himself devour the sheep that he pretends to guard."

The reader of Theophrastus turns from his pleasant task with a well-developed suspicion that there is much in common between the Athenians in Alexander's time, and the American people of some twenty-three hundred years later time.

Plato, is without doubt, the greatest single contributor to philosophy. This high place might well be accorded Aristotle, but for the fact that Aristotle came later and had the benefit of Plato's legacy of thought. But even Plato is not always clear to the common mind. Washington Allston, in one of his lectures, says: "An original mind is rarely understood until it has been reflected by other minds." Dr. W. R. Sorley, of Cambridge, in his inaugural address to the Philosophical Society of the University of Liverpool, puts into a single paragraph the sum and substance of the thought in Plato's Symposium—and that so clearly that even a thoughtful child can catch the drift of the argument. Let us take the Cambridge philosopher as our guide through the labyrinth. "What is it," he asks, "that impels the philosopher to his unresting search for truth?" The reply is: "Because there is a natural affinity between his mind and the truth which he seeks. He is not yet wise, for truth has to be sought; he can never be completely wise, for there are hindrances to the full view of truth which mortal nature can never finally overcome. But he is not altogether ignorant; if he were he would have no impulse to philosophy; he can recognize the truth when he sees it, and this shows that his mind is allied to truth, and has kinship with it. Therefore the philosopher does not need to wait for truth to come to him from the outside. He is himself active in its pursuit, driven onwards by an impulse which is of identical nature with the goal to which he presses."

This, Dr. Sorley finds to be the dominating feature of Plato's conception of the philosophic mind,—a conception, I might add, which centuries ago prepared and made straight the way to the so-called "New Theology" of our time.

However widely we may differ with him on questions of State, we Unitarians are of one mind with President Taft in that "we have a church whose principles ought to attract," also as to the "wonderful educational, Christian influence that is exercised by our Sunday school;" also as the prime necessity of adequate accommodations for its use. I am quoting from the President's brief speech following the morning service at the Dr. Pierce's church in Washington a few Sundays ago.

There's a young man in the Ozark country of southwestern Missouri who seems to have a message, and seems to know how to deliver it in the popular form of a novel. In "The Calling of Dan Matthews," he says:

" 'There is no hatred, lad, so bitter as that hatred born of a religious love; no falsehood so vile as the lie spoken in defense of truth; no wrong so harmful as the wrong committed in the name of righteousness; no injustice so terrible as the injustice of those who condemn in the name of the Saviour of theworld!' "

" 'Wherever men toil with strength of body or strength of mind for that which makes for the best life of their kind—that ministry is blessed and holy.' "

Somewhat more of the earth, earthy, yet none the less good "preachin" are these "sayins" of Preachin' Bill in his "Shepherd of the Hills.":

" 'Every reformation begins with the persecution of the reformer and ends with the followers of that reformer persecuting those who would lead them another step toward freedom.' "

"A gentle spirit may express itself in the rude words of illiteracy; it is not therefore rude. Ruffianism may speak the language of learning or religion; it is ruffianism still. Strength may wear the garb of weakness, and still be strong; and a weakling may carry the weapons of strength, but fight with a faint heart."

" * * * we've most forgot civilized ways, but I guess there's some things a man that's been raised right can't never forget"—Old Matt.

"Mandy, what is love, anyhow?" * * * * * * It's a heap more'n 'livin' with a man, Mandy; it's a doin' all that, without ever once wishin' he was somebody else."—Sammy Lane.

" * * it's the man you've got to live with, not his money."—Jim Lane to his daughter, Sammy.

From "John the Unafraid"

The book from which this selection is taken appeared anonymously in Chicago last spring. Its chief charm lies in its simplicity and its dominant note is kindness. Yet it is the sharpest kind of a challenge to much that is established in church and state. The first chapter tells how the astronomers announced that a recently discovered planet would crash into the earth in exactly forty-two months, destroying all forms of life. One man alone, a carpenter named John, was unafraid, and went about his business unmoved. Seeing this, many came to him for counsel and followed his counsel. Thus the Brotherhood began, growing until the church authorities thought an investigation neccessary. This selection is part of John's defence of the Brotherhood.

Now on the day fixed John appeared again before the great gathering of his sect to make further answer to the questions concerning the Brotherhood. He was received with smiles and kindness, and said:

"I read in your faces that kindness which will hear with patience, and judge in charity, that which I came to say.

"We are charged with making in our new building a place for games and sports for the young. This is true. The children must be kept from the streets. In the playhouses that we are building they shall have every game of childhood. They shall have physical training; they shall be taught to play fairly and honestly. We will not force them into our church, but around every part our of house, old and new, it will be cheerful and inviting. We never talk of fear, except to prevent the teaching thereof.

"We are complained of because we have among our number many who believe in communication with the spirits of those who have gone before. I believe that we have such among us. Well, have we not been teaching our faith and hope of life everlasting? Shall we hate those who seek to prove our faith well founded? If sailing in a storm we prayed for land, and some brother should mount the mast and shout to us below, "Be of good cheer, the harbor is before us," would we hate him for his message? Mine eyes have not yet seen; shall I say that none have?

"Sometimes, when the storm is on, and the people are shaken with fear, we seem to hear the Captain cry, "All is well," and we hasten with the message, which is for all. If we withhold the message from a single soul, we have not done well in the Master's business.

We are charged with having infidels in our church. We have some who say that they are infidels. Some have said

that they believe not in our Master but are willing to help clothe and feed and comfort the needy. Here are two of our brothers. One says, "Lord, I believe," and meantime neglects his family and oppresses his neighbor. The other says, "I believe not," but deals kindly with all, and helps the Master's poor. Which one of these say you is the believer? He who believes with his tongue, of the of the other who believes with his heart, his hand, and his property?

"It is said that we have with us those who teach healing the body by faith. Is it possible that we can dislike those who have a greater faith in the Master than we have?

"I say to you that every soul is a servant of the Master, is the Master's brother and is a believer in the Master, whatever his tongue says, whether he worships at the shrine of Confucius, in the temple of Buddha, or before any other, or at no shrine at all, if he does one unselfish service to the Master's brother, even the least of them.

A few days since one of our brothers, on his first visit, said that he was an unbeliever and wished to discuss with us the Trinity and the Immaculate Conception. I made him busy comforting an old man, getting his shoes mended, and fitting him with a warmer coat. The next time he came he invited me to talk with him about what he called the childishness of Predestination and Foreordination. I kindly put him on a committee to go with a brother to visit a family in great distress. A few days later he reported to us. He had found a doctor who would serve. He found employment for a son out of employment. His wife and daughter had visited and tended the sick mother.

When he spoke to us I saw the light of the Master shining in his face. He is one of our infidels; what would you have us do with him? We cannot spare him? He has quit talking theology and is doing religion. He may be an infidel, but he is the Master's infidel.

"And now," said John, "the charge against us is that we put over the door of our church and above our altar, "Dedicated to the use of Man."

"It is said that it should be dedicated to the Glory of God. It is our thought that service to man is the true worship of the Father and service of the Master. We cannot serve the Father by neglecting His children. What say you of the man who would say to you, "I am thy friend; I honor you and love you, and on the same day, finding your son in the pit, crossed over to the other side and left your child to perish? Would not his love be better proved by bringing home your child? What say you of us all who constantly cry in lip service, "Lord, save me! Lord, save me! We honor and glorify thy name, while at the same time we neglect his hungry children, who are suffering all about us? We would serve the Master; we cannot anoint his head nor give him a cup of water, but we have his message as to the least of his brothers.

"Last night one of our brothers stayed out nearly all night to bring a sick brother home. And he told me today, at his labor, that he was weary of body but that he had last night crossed the desert and had seen the manger where the Master was born.

"But yesterday I visited with a brother and helped to bury his wife, the soul of his soul. With tearless eyes, and crazed with grief, he cursed and cried, "There is no God."

Long I talked with him, but he would not hear me; patiently I waited, and at last I spoke of the children left to his care and the message of the Master to the little ones. Then tears came to his eyes, and I knew that he was sane and comforted. When I came out of his door I felt that the Master was saying to me. "Ye have been with me in the Garden of Gethsemane."

"I know a brother whose toil is hard by day, and whose sorrow is keen and bitter at night. Deserted by those whom he has loved and protected, no word of complaint falls from his lips, but kindly he bears testimony to his many blessings. Poor in purse, sick and weak in body, he goes singing about the Master's work. When I meet him

in the business. I feel unworthy to touch his hand, or even the hem of his garment, for with all his own burdens he makes lighter the load of many a brother. He serves the Master by service to man, and on the great day I think that the Master will say to him, "Come here, my brother, you, too, have been a bearer of the cross."

The whole plan of salvation may be found in the word kindness.

Unselfishness is the cornerstone of true character and the rock of our salvation.

Unselfish service destroys fear, and he who is unafraid has found salvation.

WOMANS ALLIANCE

The Chicago Associate Alliance met at Geneva, Ill., Thursday, June 2nd, in the Unitarian Church. Mrs. Ernest C. Smith, the president, opened the meeting with the reading of a poem by E. F. Raymer. The minutes of the May meeting were read and approved. The annual report of the Geneva Branch was read. The members of this branch number 16 and during the year 21 meetings have been held all for sewing with the exception of one. A Christmas sale was given and the young people gave a supper—both of which added about $120 to the Alliance treasury.

The First Church Branch Alliance reports 45 members and meeting every Friday, all day sewing, alternating with afternoon meetings with a program. Sewing was done for charitable institutions, various appeals answered, and several luncheons served. Also, the members of the Alliance have started and are mothering a "Sunday school" in connection with the church.

Mrs. Fleming reported the results of the meeting of the Program Committee. Mrs. Jarvis gave a report of the Alliance luncheon and meeting at the Western Conference.

Rev. Fred V. Hawley gave a short report of the May meetings in Boston, after which he gave an address on "Social Ideals." The roll call showed an attendance of 32. On motion the meeting adjourned. E. W. MASON, Sec'y.

LITHIA SPRINGS CHAUTAUQUA.

Friends of Rev. Jasper L. Douthit and of his interesting assembly at Lithia, Illinois, will rejoice to hear of the very successful reopening of the Lithia Springs Chautauqua this summer after it had lain dormant for a year. This year it was under the management of Mr. W. D. Higdon of St. Louis, who assumed the financial responsibility, but Mr. Douthit had a large hand in preparing the program, and was gladly consulted on the ground by those actively concerned. The meetings opened formally on August 11th, though there had been an informal Farmers Conference and Sunday School convention the preceding days—with a sermon preached by Rev. Henry Wilder Foote of Ann Arbor, and an afternoon address by Hon. Eugene W. Chapin of Chicago, Prohibition candidate for the presidency in 1908. Both speakers were listened to by appreciative audiences, large for the opening day. Nothing perhaps, bears stronger witness to the value of Lithia than the number of rival organizations which have sprung up about it. Yet Lithia, in spite of its higher standards and its refusal to cater to the cheaper element, maintains its hold upon its constituents. The names of many old friends of Lithia and of Jasper Douthit appear upon the program. Prof. John W. Wetzel of Yale has come from New Haven to be platform manager, as in previous years. Col. Sobieski, Jenkin Lloyd Jones, John Wesley Hill, and Thomas P. Byrnes are some of the familiar names. Among the particular stars announced are Senator Gore of Oklahoma, and Gov. Folk of Missouri. It is notable that the largest Chautauqua class in Illinois will graduate this summer at Lithia. Surely it is cause for rejoicing that the assembly at Lithia has become possible again and its many friends will be eager to hear that some plan has been devised by which the Lithia Chautauqua may be permanently established, to be a perpetual memorial to Jasper L. Douthit and his wife of sainted memory.

UNITARIAN SUNDAY SCHOOL SOCIETY.

REV. WILLIAM I. LAWRANCE, PRESIDENT.

At the last annual meeting of the society, Rev. Edward A. Horton, who had been president for twenty-five years, declined re-election, and Rev. William I. Lawrance was chosen to that office. With the incoming of a new executive, certain changes in the society's policy naturally followed. Those that have so far become manifest are the following:

First, the new President regards himself as also Field Secretary, and plans to spend the minimum of time in the office and the maximum in the field. He has already engaged to be in as many different cities and towns between the second Sunday in September and the first of January as there are Sundays in that period. At each place he will speak on religious education, visit the Sunday school, and, as a rule, hold one or more meetings with the teachers and parents. On week-days he has numerous engagements with Alliances and Sunday school Unions, to discuss practical ways in which to promote the cause of religious education Among our churches. The fact that the invitations to these places have come unsolicited bespeaks a lively interest in tho cause. Mr. Lawrance is already booking engagements for later months, and hopes that opportunities for service will open during the year in the middle west.

Second, the Sunday school paper published by the society ceases to be a bi-weekly and becomes a weekly. It is planned to make it more virile and aggressive, and more distinctively representative of our cause. The price of the paper has been reduced to twenty-five cents. This was done in the faith that many schools not now taking it would be led to subscribe, and that others would materially increase their subscriptions.

Third, a general reduction has been made in the prices of manuals. It has also been decided that these prices shall be unvarying, whether for a single copy or for larger orders, and that the society will pay all charges for packing and delivering.

Fourth, the society ceases to conduct a book store, and confines itself to Sunday school business. Hereafter the society will sell only its own publications, and those of the A. U. A. Instead of the bookstore, the society will display a full line of maps, charts, kindergarten material and other Sunday school appliances, from which visitors to the rooms may discover such helps as may seem desirable, but nothing of this sort will be sold in the building, unless it happens to be issued by the society.

To accomplish these changes successfully, two things were necessary. The first was a policy of rigid economy. By transferring the goodwill of this store, together with orders for the Sunday school appliances we exhibit but do not sell, to the Publishing House of the Congregationalists, across the street, we secure their good offices in furnishing our room, and in other ways. The office force has been reduced from five to three. In these ways the society has stripped for the work, and is enabled to give the maximum of service for the minimum of cost.

The other necessity in making these changes was faith; first in the cause the society represents, and then in the denominational constituency. We appeal to the schools of the Unitarian body to supply their classes with the society's publications; to subscribe for the weekly paper in quantities large enough to enable every child to carry a copy home every Sunday; and to make annual offerings — as schools, as churches, and as individuals—to the extent of their ability. The society has been bold, even daring, in its generous propositions for serving the schools. The step has been taken in the confidence that the schools will respond.

While the society's headquarters remain at 25 Beacon St., Boston, it should not be forgotten that there are Western Headquarters at 175 Dearborn St., Chicago. Orders should be sent to the nearer office.

NEWS FROM THE CHURCHES.

OHIO.

YOUNGSTOWN. — First Unitarian Church, Rev. Horace Westwood. The church was kept open through July, President Southworth of Meadville supplying the pulpit and August found Mr. Westwood again at his post. This church has regular monthly meetings of the Board of Trustees and the minister. At the August meeting plans for the work of the fall and winter were discussed, including a proposition to hold a series of evening meetings in some central hall that the message of our faith might be brought to those who have never heard it and who would not find their way to our church building until after their interest was aroused.

MICHIGAN.

ANN ARBOR.—First Unitarian Church, Rev. Henry Wilder Foote. This church has had a year of steady though quiet growth. Last December Mr. Foote was appointed Secretary of the Department of Education of the American Unitarian Association. He therefore handed in his resignation to take effect the end of April. As the time for his departure drew near, however, the church came to an understanding with the A. U. A. by which Mr. Foote shall continue to act as the minister, retaining his headquarters as Educational Secretary in Ann Arbor. Mr. Foote will therefore return to Ann Arbor in the fall to resume the work of the church. In spite of the absence necessitated by his secretarial work the church has prospered. It has this summer remained open throughout the whole season of the summer school of the University of Michigan, which this year lasted until August 26th. Mr. Foote occupied the pulpit for most of July, and after his departure for his vacation Rev. L. M. Powers has supplied most acceptably, preaching to good and appreciative congregations. The church will reopen on September 25th.

NORTHERN MICHIGAN CIRCUIT.—Rev. B. A. Hills. Services were continued throughout the summer on this circuit. The usual anniversary exercises were held at Harrietta on July 9th and 10th, Rev. J. P. MacCarthy of Kalamazoo and Rev. Ernest C. Smith of Chicago, being the speakers from outside. On July 1st the corner stone of the Union Church at Bendon was laid with appropriate ceremonies, Mr. Smith giving the address and Congregational and Methodist ministers taking part in the exercises. The Traverse City Church assumes a definite portion of Mr. Hills' salary for the coming year.

ILLINOIS.

CHAMPAIGN-URBANA. — Rev. A. R. Vail. The services for summer school students proved very encouraging. The congregation was composed almost entirely of strangers, most of the regular attendants having departed for their vacations. But the interest of the summer students and the way they carried away the tracts showed how quick is the appeal of liberal religion. Only occasionally do we realize what the casual attendant whom we never meet may have gained. A young man during a visit to Urbana attended two services. He wrote later to the minister that what he heard of Unitarianism just suited his mind. He wanted all the literature he could get on the subject for now he thought he had found the satisfactory interpretation of religion.

CHICAGO.—This is the third successive year that the First Church has kept up its services through practically the whole of the summer session of Chicago University, thus putting itself in line with the other college town churches. Mr. Pulsford has made this possible by dedicating a goodly portion of his vacation to the cause. The large number of printed sermons taken from the church and the number of students from widely severed parts of the country who have sought personal interviews with the pastor prove the great value of these summer services. The church will be closed from August 21st to September 18th, Mr. Pulsford spending most of this time in New England.

The pulpit of Lincoln Centre was supplied two Sundays of the summer by Dr. Morse of Keokuk and one Sunday by the secretary of the W. U. C.

Unity Church has been closed during July and August, but Mr. Hawley has been in the city ready for service a considerable part of the time, the balance of his vacation being spent in Michigan. Services will be resumed the first Sunday in September.

The Third Church will resume services September 18th, and will endeavor to secure a permanent pastor with what speed it may.

MINNESOTA.

DULUTH.—First Unitarian Church, Rev. George R. Gebauer. The wonderful summer climate of Duluth would seem to demand an open church the year around. But only within the last three years has the attempt been made to hold services during July. These attempts have proven themselves successful and may lead to further reduction of the vacation season. Considering the tendency toward nature worship among Unitarians, and the fact that not a few of our men are like the disciples of the Master, given to fishing, the attendance was very satisfactory. The last two Sundays in July, Rev. F. M. Bennett of Lawrence, occupied the pulpit and his sermons were heartily appreciated. The matter of building a new church has not progressed as rapidly as we all desire. Unexpected difficulties have arisen and demand the modification of the original plans. Yet we are far from feeling discouraged and trust that the building will be under way before winter sets in.

IOWA.

IOWA CITY.—First Unitarian Society. Rev. Robert S. Loring. Services were continued during the sessions of the Summer School at the University, the attendance demonstrating the wisdom of the policy despite the occasionally overpowering heat.

KEOKUK.—First Unitarian Society. Dr. M. Rowena Morse, after four years of most efficient service in this place, has resigned her pastorate, said resignation to take effect September 1st. Her departure will be deeply regretted, not only by the church she has served, but also by the community in which she has been an intellectual and moral leader. Dr. Morse will take charge temporarily of the Simmons Memorial Church at Kenosha, Wis., but will also give some lectures in Chicago and New York and will devote considerable time to the translation of the second volume of Pfleiderer's "Ethik."

KANSAS.

LAWRENCE.—First Unitarian Church, Rev. F. M. Bennett. During July the Lawrence church held each Sunday evening at 7 o'clock a service of Vesper Music. We have some very fine musicians in the church who volunteered their services. For part of these services there was a reading or a short address. Prof. Lawrence Fossler of the University of Nebraska and Prof. Miller of Chicago University each spoke and the minister read. Although the weather was very hot the attendance was very good.

It has been planned to have the assistance of two students of the University of Kansas to act as student pastors for the church during the coming year. Mr. Frank E. Wells, a junior student, and Miss Anna R. Manley, also a junior, have been secured for the work.

We expect to carry on all the classes and work with renewed vigor when the church opens on September 4th. The minister and his family spent six weeks of their vacation in the cool climate of Duluth, where Mr. Bennett preached twice during July for Mr. Gebauer.

MINISTERIAL PERSONALS.

Miss Buck has received a year's leave of absence from her pulpit and is now, in company with Miss Murdock, in California.

Mr. Wellman has resigned his charge at Humbolt, Iowa, and is now in New England.

Miss von Petzold spent the summer

in an extended lecture tour West of the Mississippi River. She plans to be at Evanston for a time in the fall.

Mr. Simons of Cleveland and Mr. Savage of Louisville are among the fortunate ones who attended the Berlin Conference.

Mr. Cady gives up the pulpit at Kansas City on Sept. 1st.

Mr. Hodges of Marietta, recently admitted to fellowship was appointed by President Eliot as a fraternal delegate from our body to the National Education Association and attended its session in Boston, remaining to attend the summer school of Theology at Cambridge.

Mr. E. G. Brown, late of Moline, Ill., attended the summer session of the Chicago School of Civics and Philanthropy.

Mr. W. F. Greeman of Milwaukee spent the summer in New England filling preaching engagements in Cambridge and Boston.

Mr. E. R. Shippen of Detroit spent his vacation in New England. He preached at King s Chapel, Boston, First Church, Dorchester and at Manchester by the sea.

Mr. Day and Mr. Dodson, our St. Louis ministers, were also in the East and filled preaching engagaments in Boston pulpits.

SECRETARY'S FIELD WORK.

At the time of the last issue the secretary was in Boston attending the Anniversaries. On his way back to Chicago he attended the Commencement Exercises at Meadville and preached at Dayton, Ohio. The three last Sundays of June were given to Louisville, Ky., Serena, Ill., and Traverse City, Mich. The early part of July was devoted to Northern Michigan with addresses at Bendon, Harrietta and Mt. Pleasant, the other Sundays being given to Serena and to Camp Good Will at Evanston. In August the secretary preached only twice,—at Lincoln Centre and at Serena, giving his time to office work that he may be freer for field service in September and October.

DIPPED FROM THE STREAM.

At the Desplaines campmeeting yesterday Dr. Shepard likened Chicago to Sodom and Gomorrah. Aside from this being old stuff, it is peculiarly unconvincing. Only a man of the widest experience is competent to draw such a comparison, and a man possessing such an experience is not to be found addressing camp meeetings.—Chicago Tribune.

"What do you mean by 'being candid,' pa?"

"Speaking unto others as you would not like them to speak to you."—Puck.

Frankness.

A REAL CHRISTIAN.

The pastor, Rev. J. F. Lackey, will leave Monday for a vacation of a few weeks, so the congregation can have a rest.—Carrollton Patriot.

Handicapped.

Howell—I see that the paper says that the treasury department announces that by washing paper money it will last twice as long.

Powell—Yes, but what is a poor devil to do while his money is in the laundry? —New York Press.

A group of men at the first tee of the Onwentsia links were discussing a certian rich man. "O, he's not so well off," remarked one; "his income can't be more than $250,000 a year." At that moment a visiting golfer from the Skokie who was in the act of swinging, topped his drive and fell into a swoon. B. L. T.

Partly True.

Biggs—"That fellow Sneerem is a perfect cynic, isn't he?"

Diggs—"Oh, he's a cynic, all right, but he's a long way from being perfect." —Chicago Evening News.

Almost Alone.

"It is better to be good than great," remarked the thoughtful thinker.

"Why do you think so?" queried the young man.

"Because you will have less competition," explained the t. t.—Chicago Evening News.

(*Continued from second page of cover.*)

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 1013 W. California Ave.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. M. Rowena Morse. Ph. D.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. J. Lewis Marsh, Colorado Springs.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement